

This struggle is what took place in Russia. It is now taking place in Germany, Italy and England. It is the struggle that must come all over the world—wherever there are workers and bosses.

Its outcome is sure. Nothing can resist the workers, when, driven by need and oppression, they resolve to put an end to exploitation. But when that day comes, the workers must be pre-

pared to operate all industry, so that there will be no stoppage. They must be able to produce more and supply more than at present—for they are fighting for the change in order that things may be better than to-day.

The Shop Committee against the labor grafter—the Shop Committee against the bosses. Let that be your slogan!

The Strike And The Wife

By Gertrude Nafe

In any strike, and especially when a strike is long continued, there is usually a struggle in many homes among the strikers. The man and his wife represent two points of view. The wife says, "We have brought these children into the world. We must take care of them. What right have you to starve your own children for any notion. Go back to work."

The man says, "I can't scab upon my fellow workers. It is only because after these centuries we have learned to work and stick together that we can keep from starving together. I must stay out."

Which is right?

I say both.

And I say that the two points of view can be reconciled. The mother is right so far as this: that it is too hard to have to see one's own children starve. It is unfair to them, when they are so young, to throw on them the burden of making the world a better kind of place even at the cost of their own little helpless lives.

On the other hand, the man is even more right: that those who cannot stick together will starve together.

In the old days before there were unions, it was not only some children who suffered during strikes. All the children of the workers suffered all the time. The poor bits of bread that were thought enough for workers' children, and the horrible homes they lived in, the rags that they called clothes, are some of the abiding horrors of the workers who read history. At the time when the factories first began to take the place of work in the home, conditions suddenly got much

worse, and children worked sixteen and seventeen hours a day. Orphan children were often sold outright to factory managers, who worked them to death. We cannot give up the union. Nothing has, or ever will improve the condition of the workers except their determination to stick together and make the conditions better. But we need not bring into the world more children than we can take care of.

Why do we bring into the world more children than we can decently take care of? A man and his wife usually know how many children they can have, who can be well taken care of. Why not have that number and no more? Is it not better to bring up two or three happy and healthy children who will have a better chance than their parents, than to bring in nine or ten who have nothing but misery to look forward to? "Quality not quantity" must be the human being's slogan. In the first place, when the birth rate is low the infant death rate is low. The oyster with its two million young is not the highest type of parenthood. Nearly all of the two million must die. If you go up the scale of animals you find constantly three things: fewer children, much longer and continued care of the few, and a smaller death rate. When you get to the higher animals they bring forth very few young, and take care of those they bring forth. Man has the fewest offspring of any animal, except, perhaps, the elephant. The human infant is more careless than the young of any other animal and must be taken care of a much longer time. And upon these two things man builds his superiority over the other animals.